

FRENCH INDO-CHINA

disloyalty. Antipathy to them was melted in a common glow of patriotism.

Education of the native intelligentsia was the *leitmotif* of post-War missionary activity. Their efforts to reach a better quality and a more influential group of Annamites met with the obstacles of penury in men and money—just like lay education. But unlike the state, the Mission had no taxes but the tithe, no funds but what the faithful sent from France, and even that had to encounter an increasingly unfavourable exchange. By 1934 the Mission's revenues had been cut by a third. Many missionaries, too, had been killed in the War, and the religious vocation, perhaps due to the anti-clerical laws, seemed to be waning in France. Formerly from sixty to seventy priests came annually to Indo-CUa, now only twenty. Thus fewer teachers were available for the new educational offensive launched by the Mission, and in the government's educational reorganization of 1924 strict laws required as a standard of diplomas in private as in state education. If the had strictly enforced its own rulings, Mission schools would have had to close down,

The government's leniency, however, did not extend to taxes, and in the 1920*8 they were ever on the increase. The state, in these new regulations, was not animated by the old anti-clerical hostility, but by pressure and by the attacks to which its educational being subjected. On the contrary a new humility as to the of lay education seemed to hold upon the government: could it be for the aggressive nationalism of the natives? The run schools just to counteract this lack of reference in state education. Now they aimed not: to Christians isolated and safe from

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but to out to the intelligentsia who
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